



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

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DUTIES OF PRIVATE CHRISTIANS.

No. II.

"Measuring themselves by themselves."—2d Cor.

MR. EDITOR—No one will pretend that mere babes in Christ can put forth, at once, all the attainments of those who have arrived to the fullness of stature. The scripture represents growth in grace, as in some respects analogous to vegetation; "first the blade; then the ear; after that, the full corn in the ear." Nor are we to suppose that all the plants of righteousness spring up in the first instance with equal vigour, or that they grow afterwards with the same luxuriance. In some cases the growth is rapid; while in others it is so slow as scarcely to be perceived.

But in the midst of endless inequalities, one thing is common to all. Every one, who is born of the Spirit, must *increase* in grace, in knowledge, in activity. Every one who has named the name of Christ, is commanded to be perpetually pressing forward toward the mark. He should turn neither to the right hand nor to the left.—He is to be, emphatically, a soldier of the cross, from the first moment of his enlistment. He is commanded to run, to fight, to agonize, to strive for the mastery—to lay hold on eternal life. Are Christians doing this at the present day—a day famed for action, for enterprise, for the progress of knowledge and vital religion? No. If we may take their own testimony, as we find it in narratives of religion, they are not, in general, doing any such thing. They are timid, inactive, slothful, worldly-minded. Instead of pressing onward, they sit down in heaviness. They loiter by the way. An exception is here and there noticed in the reports; but after all, it is rather of a temporary character. The churches in general are found to complain of great coldness and inactivity.

Now, how shall we account for this state of things. Something must be radically wrong. When there are such encouragements for action, such pressing demands for zeal in the service of God, what can be the reason that Christians are thus spell-bound, as if by enchantment?

The chief reason, I apprehend, is, that they have instituted a wrong standard of christian faithfulness. They are copying each other, instead of following after the examples which have been drawn by the eternal pen. They take the example

of their fellow-travellers, when all around them are loitering in the christian race.—This leads to degeneracy, as a matter of course. He for instance, that should follow the example of a backslider, would himself backslide. He that should choose for his model the man who is worldly, or formal, or lukewarm, in his habits, would himself become an example of similar evils. He, also, who is a man in Christ Jesus—if he were to pattern after the example of mere babes in Christ—would himself become weak and feeble, and would need to be taught again the first rudiments of the gospel.

In all these things, also, it must be remembered that the man who follows the example of others, falls somewhat below it, almost as a matter of necessity. He modestly considers himself to have made small attainments, and is contented if he can but approach near the standard he is imitating. The man, also, who copies after others to so little purpose, becomes in his own person an example for imitation, which is still more imperfect and unsuccessful.

Thus it is that Christians, who undertake to follow each other, instead of following the true guide, are led backward in their course almost with mechanical certainty. A. becomes an example to B: B. falls below it; and becomes an example to C.; who still becomes a more imperfect example to D. Thus the scale goes necessarily downward; and were it not that such Christians sometimes have the advantage of comparing themselves with those who have made far higher attainments than they, we should see them go downward by a perpetual backsliding.

Nor are these the only difficulties which arise from instituting a wrong standard of christian faithfulness. Christians, by this means, acquire habits which are both pernicious and inveterate. On this principle, he who lives in a region or a period of great coldness and sloth and formality, becomes himself utterly cold and slothful and formal, *as a matter of necessity*. And he whose circumstances in this respect are changeful, becomes *necessarily* subject to change; hence that unsteady zigzag course, which many seem to be pursuing. Sometimes they are scarcely to be distinguished from the men of the world, for months or years together. At other times they start up suddenly from their grovelling pursuits, cast the world behind them, and set their faces Zion ward, as if the blessed fields of paradise were full in view. Again they look behind them, lose sight of heaven, and fix their iron grasp upon things which are vain and empty as the passing wind.

Some irregularities, I am fully aware, will exist in any case. So long as we live in the present

imperfect state, our course will never become entirely uniform. There are also special seasons of refreshing, when the piety of Christians is in more lively exercise than at other times. But these circumstances have their limits; nor do they operate as the least abatement of the evil we are considering. On the contrary, they render it still worse. The man who feels himself subject to variations from different causes, is liable to attribute some of them to a wrong source. If he finds himself at one time elevated in his affections, at another time lukewarm, and at another cold and indifferent, he recollects that changes are incident to the christian character, and actually converts them into evidences of his good estate. He thus not unfrequently takes courage from the very circumstance of his instability. He remembers that others before him and around him, have felt and acted and reasoned as he does; and he cannot presume to be better or more faithful than they were. This, in his mind, would savour of vanity. He would fain picture out to himself a humbler course. In this course, too, he is followed at an *equally modest* distance by his christian neighbour; and this second-hand imitation gives rise to a third and a fourth, till, to say the least, the hindermost is left full within the territories of the adversary.

It is lamentable, that Christians in this state should be looking upon their own sloth and delinquency as evidences of grace. Yet so it is. Every backslider in heart has heard of others that were like himself; and perchance among the immediate circle of his christian friends, he may find *professors* who are more delinquent than he is. This suffices him. He remembers how the good men of every age have more or less fallen into sin; and could he have expected to escape? The state he is in, also, is so natural and so common, as scarcely to appear wrong. If it is painful to him, he thinks this a favorable symptom. If, while continuing in his delinquency, he possesses a few feeble desires for life, he calls this *hungering and thirsting* after righteousness. If his heart is burdened with conscious guilt, this perhaps he calls repentance. If he loves to talk about the mere discipline of the church, or to wrangle for the truth against error, this passes for engagedness in religion; and instead of rousing up to fervent prayer, and to the doing of works meet for repentance, he keeps his position in supineness and inactivity. If he can only be persuaded that he has the breath of life within him, he will be content. Instead of rising up, and in the strong language of scripture, *laying hold* of eternal life, he tries to see if by some possibility he cannot make out a certificate of his inheritance, which may remove his doubts and fears; and in proportion as he can succeed in this, he remains at ease in Zion! What ingratitude! What frowardness! I had almost said—what rebellion is this, against the Prince of Life, the Author of all our mercies!

But the worst part of the case remains to be delineated. The *strength* of faith, or the *amount* of holy living, is to be estimated, not by a few comforts or emotions or sensible appearances, but in relation to the privileges which the Christian enjoys, and the difficulties against which he is called to contend. This is an acknowledged principle. Thomas of old *refused to believe*, till he should be permitted to *see* the print of the nails,

and thrust his hand into his Master's side. When granted this privilege, indeed, he was ready to exclaim, "My Lord and my God!" But animated and triumphant as was this exclamation, the Master did not consider it as an evidence of strong faith. Far from it. "Because thou hast seen me," said he, "thou hast believed. Blessed are they that *have not seen*, and *yet have believed*."—Christians of this day have the advantage almost of living by *sight*. They are permitted to see the lineaments and characteristics of the Master, in the diversified operations of his Spirit, and in the countless displays of his all conquering grace. He is seen in the salvation of thousands of the heathen. He is seen in the unprecedented efforts which are going onward in the Christian world, with increasing rapidity and accumulative force. He is seen marvellously in the multiplicity and extent of revivals of undefiled religion. He is seen too in relation to the universal mustering of the forces of the adversary, who is preparing for the last great battle which shall precede the dawning of the latter day glory. And shall Christians, who *see these things*, still measure themselves by a former standard? Surrounded as they are, by every possible facility for action and for information, and with such an accumulation of motive, shall they still adhere to old maxims and traditions, about the nature of such evidences as a man might possibly be supposed to exhibit, while a backslider? Shall the Christians of this age, in view of all these things, not only measure themselves by themselves, but institute a still farther standard of comparison, which is fallacious and dangerous in the extreme? Yet this they are virtually doing. With all this light, and all these motives and opportunities before them, the great mass are now looking backward, more or less, to days of comparative dimness and inactivity, for examples of the divine life—examples which they may copy *literally*, without approaching any where near what was then considered as walking by *faith* and not by *sight*.

Now, Mr. Editor, I wish to advocate an entirely different course. Let Christians still keep the eye of affection and solicitude upon each other; and let them read much the writings, and examine the experience of men of former days. But when they look for examples in the divine life, let them go directly to those which the pen of inspiration has drawn. These alone are adapted to all times and circumstances, and to the different stages of growth in grace. Let these examples be carefully compared with the circumstances which are detailed respecting them, and with the divine precepts which are given us as an infallible rule of duty, and we shall then find something which can be depended upon. If Christians would only study the scriptures diligently and prayerfully; if they would search them as for hid treasures; if they would take them as their grand medium of prayerful inquiry, day by day, and year by year; how different, how delightful, would be the result! There they would learn, that to run, to wrestle, to fight, to war against principalities and powers, and spiritual wickedness in high places, requires exertion such as was actually put forth by men of primitive times, and they would learn too, that such exertion and intrepidity is not to be lessened in view of increasing encouragement and facilities. Primitive days were the seed time of the

church: the present days are days of harvest.—Primitive Christians had every thing but their Maker to contend with: now almost every thing, comparatively, is in favor of christian influence. Still the rule is, to press forward, to wrestle, to fight, to conquer. O, if primitive zeal and primitive faithfulness could now be restored to the churches, what should we not see? Depend upon it the spectacle would soon be—a world converted. Such a spirit, seconded by such facilities as are now enjoyed, could not fail once more, as in times of old, to “turn the world upside down.” And there would be overturnings, till He whose right it is, should reign. Such a spirit shall yet arise. Even now may we discover the precursors of its approach. The enemy is mustering. The time is at hand when christian professors must resist or perish; when, in a spiritual sense, they must either conquer or be slain—be crowned with victory, or be consigned to the blackness of darkness forever. The car of the Almighty is passing swiftly onward to conquest; and woe to the men, that in such a time as this, are settling down upon their lees. Woe unto them that are at ease in Zion. To the bible, to the law, and to the testimony; to the book of heaven-drawn characters I appeal. I appeal in behalf of the glowing objects of spiritual portraiture, as they appear in the lively oracles of God. These are examples with which we may compare ourselves and be safe; and sure I am that the comparison, if rightly conducted, would lead us to the deepest self-loathing and humiliation.

Yours, &c.

AARON.

THE AVENGER STAYED.

It is to the east that the romantic imagination most delights to wander—to the lands of nature's throne—to vineyards, and palm groves, and fields of roses, and the stream covered with the lotus: but if a land be romantic in proportion as it differs from all that is common-place and usual, romance should take up her abodes in the Arctic circle.—There the Phenomena occasioned by the temperature, are of a description almost supernatural: refraction entirely prevents the eye from measuring distances; some things appear close at hand, which are far distant; all at once, by some mist, a line of coast, nearly out of sight before, is brought apparently within gun-shot; at another time the sky itself becomes a mirror, in which are distinctly reflected objects far below the horizon: objects are perpetually changing in apparent form, as if the whole were enchanted. There are high mountains of ice,—ice bergs rising hundreds of feet above the sea; there, winter in apparent mockery of man forms temples, domes, minarets, palaces with their spires, and porticos and columns.—The flashing auroras dart from ice to ice; there are stupendous ice-bridges stretching over frightful chasms: winter, compared with which all other winters are undeserving the name; and a summer, which for the short period of its duration, surpasses the effects of a tropical summer; one long day, without a night, in which the sun drives round the heaven without decline, and in which plants spring up, flower, seed, and a new species appears, in a period almost incredibly short.

This land, where nature appears to our ideas most unnatural, was inhabited by a race of men,

whose whole employment consisted in fishing, in hunting the arctic animals, and in procuring oil and blubber; their whole amusement in gluttony, when the means were in their power; and their whole religion in some confused ideas of the Great Spirit, whose only priest were the conjurers or necromancers.

The first man whose heart was touched by christian pity for these outcasts from the rest of the world, was the celebrated Hans Egede. He quitted his home, and the comforts of civilized life, to dwell in the midst of savages, who in return, gave him nothing but insult. For seventeen years this devoted man and his associates labored without a single convert; and during the greater part of that time, the natives lost no opportunity of making him as uncomfortable as possible; but afterwards he saw enough to repay his toil. He had till then only reached the fall of man, and such parts of Christianity as he considered should be first understood; but he resolved to change his method, and taking all these things for granted, he preached a Saviour crucified; and, as if in honor to such preaching, from that hour converts came rapidly to the christian church.

The Danes have since kept a mission there, although on a very inadequate scale, and many excellent men have been employed in it; among them was hans Egede Saabye, a grand-son of the celebrated hans Egede: his diary is full of interesting information conveyed in a most simple and christian style. The following is an instance of peculiar interest, in which beneath the sacred influence of the Spirit of Christ, the heart of the lion became the heart of the lamb.

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a man was murdered with circumstances of great atrocity, in the presence of his son, a boy of about thirteen years of age; he was too young to defend his father, but he did not forget the debt which was due to the murderer. He had quitted that part of the country, and for five and twenty years the secret fire burnt within his bosom, waiting only for a fit opportunity to burst forth. The murderer was a man high in influence, with many around him to defend him, and the avenger was afraid to attack him; but he finally succeeded in persuading a number of his relations to accompany him, and they passed with him over to the province of the murderer, who lived near Saabye, for the purpose of executing their vengeance.

The Greenlanders occupy their houses in the winter only: they quit them for their short summer, and return the following winter to any which may be unoccupied; for a house does not always belong to any particular family, but to the first comers. There was no house in which the son could enter, as they were full, except one that belonged to Saabye, this he asked for; and Saabye, although he knew the purpose for which he had come with his relations, took no notice of it at that time, but granted his request.

They soon took possession, and the son went afterwards to thank Saabye for his kindness, and very frequently repeated his visits: he apologized for their frequency at one of them, by saying—“You are so amiable, I cannot keep away from you.” Two or three weeks afterwards he said—

"I should like to know something about that *Great Lord of Heaven*, who, you say, created all things, and some of my relations wish to learn too." His request was granted, and it appeared that ten or twelve who had come with him, wished for instruction: a catechist was sent to live with them, and their progress was very satisfactory; the son, in particular, often left his fishing for the purpose of receiving instruction, and he soon resolved to ask for baptism.

As the spring advanced, his desire increased; and in the month of May he went to Saabye to solicit it, when the following conversation passed between them:—

Kunnuk (this was his name). Will you baptize me? You know that I am obedient. I know God; and my wife, as well as I, wishes to become a believer.

Saabye. Yes, you know God; you know that he is good; that he loves you, and desires to make you happy; but he desires also that you shall obey him.

K. I love him; I will obey him.

S. If you wish to obey him, you must kill nobody. You know that you have often heard his command, "Thou shalt do no murder." [He appeared affected and silent.]

S. Hear me good *Kunnuk*! I know that you have come here with your relations to avenge the murder of your father; but this you must not do, if you wish to become a believer.

K. (agitated.) But he murdered my father! I saw it, and could not help him: I must now punish him for his crime.

S. You grieve me!

K. How?

S. That you will murder.

K. Only him who deserves to die.

S. But the *Great Lord of Heaven* says, "Thou shalt not."

K. I will not—only him.

S. But you must not kill even him. Have you forgotten how often during this winter you have heard his command—"Revenge not thyself, neither give place to wrath; vengeance is mine; I will repay, saith the Lord?"

K. Shall then, the wicked murder with impunity?

S. No, that he shall not; God will punish him!

K. When?

S. Perhaps in this world, but certainly at the day of judgment, when he will reward every one according to his deeds.

K. That is so long, my countrymen and relations will blame me, if I do not avenge my father.

S. If you did not know the will of God, I should say nothing; but now I must not be silent.

K. This is hard! what shall I do then?

S. You shall not kill him: you shall even pardon him.

K. Pardon him! your doctrine is very difficult.

S. It is not mine, it is Christ's! [He sighed without replying.]

S. Perhaps your father was not innocent; he too, may have killed somebody.

K. I do not know that; I only know this man deserves to die.

S. Well, kill him! but remain an unbeliever, and expect that one day one of his children may kill you.

K. You are amiable no longer; you speak hard words.

S. *Kunnuk*, I love you, and therefore wish that you may not sin against God, who has caused you to be instructed, who will do justice to your adversary.

K. Stay—I will speak to my relations.

His relations urged him to the revenge, and that for days together; and it could have been no common resolution which could resist their influence. *Saabye* visited them; and without taking any notice of the peculiar subject, he read to them parts of the Scriptures, and also hymns, which lead the heart to peaceful and forgiving thoughts. Some days after, *Kunnuk* went again: his manner, his countenance, every thing indicated a violent struggle. "I will," said he, "and I will not; I hear, and I do not hear: I never felt so before." "What will you, and what will you not?" "I will forgive him, and I will not forgive him; I have no ears and yet I have ears." "When you will not forgive, then your unconverted heart speaks, and would dissuade you; when you will forgive, then your better heart speaks: which will you do?" "I was so moved when you spoke yesterday, then my heart wished to obey."—"See then," said *Saabye*, "ought you not to feel that it is the voice of your heavenly Father speaking in your heart?" He then repeated to him the latter part of the life of Jesus, his forgiveness, his prayer for his murderers: a tear sparkled in his eye. "Yes, that was praise-worthy, but he was better than we." "Yes, infinitely better; but if we have a good will, God will give us strength. But now you shall hear how a man like you and me can pray for his murderers. (He then read the martyrdom of *Stephen*.) *Kunnuk* dried his eyes, and said, "The wicked men! He is happy; he is certainly with God in heaven. My heart is so moved: but give me a little time; when I have brought the other heart to silence, I will come again."

How nearly did his experience resemble that of the Apostle, and of every Christian. "I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin and death."

He soon returned with a joyful countenance, speaking the peace of his heart. "Now," said he, "I am happy; I hate no more; I have forgiven: my wicked heart shall be silent. Did you not perceive how moved I was as you read to me about *Him* on the cross, how he prayed for his murderers, 'Father forgive them?' Then I vowed in my heart I will forgive, and I have forgiven. Now I hope that I, (and my wife, who has never hated,) may be baptized." His request was granted: the day arrived; he gave an account of his faith with simplicity and sincerity; tears trickled from his eyes as he knelt down to receive baptism: when the service ended, he said, "Receive me now as a believer: we will love each other."—"Yes;" and they left the church in company, as persons having one Lord, one faith, one baptism!

Some days afterwards he sent the murderer of his father the following message—"I am now a believer, and you have nothing to fear." He even invited him to a visit, and received him in a most friendly manner. He was invited to return the visit, which he did alone, contrary to the advice of his friends: but mark the conduct of the heathen murderer, contrasted with that of the forgiving Christian; as he was returning home, he found a hole had been cut in his *Kajak*, for the

purpose of drowning him. He soon stopped out the water ; but said with a smile, " Ah ! he is still afraid, though I will not harm him ! " Scarcely has christianity ever effected a more entire and noble triumph in an unregenerate heart.

JAMES EDMESTON.

Spirit and Manners of the Age.

FRANKLIN COLLEGE.

Extract of a letter to the Editor of the Richmond Visitor, from a gentleman in South Carolina, dated August 29, 1828.

"The first week in August I attended commencement at Franklin College, Georgia. It is located in the upper county of the State on a beautiful and healthful eminence. The College Halls are two large brick buildings, besides a chapel and society halls. The houses of the village are built in good taste. The inhabitants possess intelligence and taste usual to a "college village." I can give you no better account of the assembly on Wednesday and Thursday, than to say, that the beauty and talents of Georgia were gathered here.

The friends of literature have the gratification to see the anniversary of their Literary Seminary draw around it a larger assembly of the good, the learned, and the influential, than any other occasion in the State. This state of public feeling is comparatively recent, and so rapidly increasing, that the present anniversary has considerably surpassed any previous one. In this respect things are as they should be. This public annual respect paid to literature introduces the college to the confidence of all the people, and inspires the young with a thirst for knowledge. Seven years ago the college had 20 students ; it has now 100.

If Georgia is rapidly improving in literature, she is still more rapidly changing her religious character. The president and two of the college professors are clergymen not less eminent for piety than for science and literature. Nor are they behind the spirit of the times in the ways and means of promoting religion. The two years past the college has enjoyed revivals, while a simultaneous influence has been communicated to almost every part of the State. A gentleman well acquainted with public sentiment, remarked that five years had produced unexpected changes in the religious character of Georgia. Formerly religion was almost excluded from the classes of wealth, talents and literature, and regarded as a kind of superstition not congenial to their situation, and unfriendly to their characters and to their pursuits ; *now* they find themselves the very people for whom religion was intended. Five years ago revivals were known only among the obscure and the ignorant ; *now* they spare not the intelligent and influential—*then* men of talents despised the ministry as a profession for themselves ; *now* the clergy are esteemed the best friends of the human family, and young men of promise are entering the profession as the most desirable on earth.

The exhibition at commencement fully confirmed this statement. It appeared in the orations of the students, uttered in sentiments of profound reverence to the authority of the bible : it appeared in the orations before the Literary Societies by Senator Berrian and Judge Clayton, written in a perspicuous and nervous style ; it appeared on commencement evenings by the crowded church, and deserted ball-room.

The generous and ardent spirit of the south, when once made to flow in the channel of piety, will produce the most active and devoted piety in the world. When the Lord, I trust, will ere long use it with the most overwhelming effect in the conversion of the world.

Franklin College is indebted for its present prosperity to the character and efforts of its eminent president, Dr. Waddel, and to Professor Church who fills the mathematical chair with ability.

REFORMED PROFLIGATES.

Mr. Editor,—You may depend on the following facts. They are furnished, not for the purpose of making a noise, but to call the attention of Christians to that unfortunate class of beings to which the subject of this communication belongs. During the sitting of the Methodist Episcopal Conference at Raleigh, (N. C.) the past spring, an *unfortunate female* attended ; she became interested in what she heard ; the word was with power. Before she retired, one of the preachers conversed with her, not knowing who she was, and probably has forgotten all about her. But there is reason to hope that the exercises of the day will be had in everlasting remembrance. She retired borne down with a sense of her guilt and unworthiness—determined no longer to remain in sin, if deliverance could be found. But where was she to go ? To return to the house of infamy, she would not—her friends had refused ever to see her again—her past life shut her out, very properly from all virtuous society ! What would she do—where would she go ? To the grave yard !—and there she was seen night and day, as one in great distress. Her situation excited the curiosity of a lady belonging to the Baptist Church. She inquired into the cause of her frequenting the grave yard, heard her mournful tale, and reported her case to a member of the Presbyterian Church. Steps were taken for her protection and comfort—she appears to be a true penitent—and is now restored to her friends, who with a little change of the phraseology can say,

My son was dead, but lives again,
Was lost, but now is found.

Methodist ! Baptist ! Presbyterian ! How much more do you resemble your Divine master, when thus united in the cause of salvation, you labor to excel in acts of love. Your master has need of you all, not to devour and destroy one another, but to build up his church.

In the county of —, there was a youth of most abandoned habits. Before he was one and twenty years old, he had been twice arraigned at the bar of his country for felony. Probably no boy could be much worse. There was no vice of which he was not guilty. No one would or could employ him with safety. And it was a common privilege to whip him whenever any one thought proper to do so, (the vicious and depraved are generally cowards.)

A clergyman determined to make an effort to reform him. He conversed with him, plainly and severely reprimanded him for his course of life. This had no effect. He seemed to be proof against reproach. The manner of attack was changed. "Poor fellow said the clergyman, I suppose he

has not a friend on earth—every person is against him.” He melted into tears, and said no, I never had a friend. “Well, I will be your friend—I will give you employment and advice—reform and be a man; and while you conduct well, you shall never want a protector.” Frequent opportunities were embraced to instruct him in the plain rudiments of gospel morality. His ignorance was astonishing—and his audacity for a while, was only equalled by his excess in vice. He gradually began to reform, went to hear preaching, which he had not done for many years before—became a Sunday School scholar—and although, as was to be expected, he cut sundry very ugly capers, he evidently continued to improve. He became awakened to a sense of his lost condition as a sinner. He commenced seeking the salvation of his soul. He now hopes that he has passed from death unto life. We hope so too. There is a great change in him. How it will turn eventually, will be better known in the great day of reckoning.

The clergyman who “first taught him (to use his own expression) that he had a soul” and who befriended him, is a Presbyterian. And the Sabbath School to which he was sent, and the deep and lasting impressions which it is hoped he has received, are Methodist instruments in the hands of God.

Methodist! Presbyterian!—why are ye so much for Paul and Apollos, and not more for Christ! United in Christian effort what could you not do, with God’s blessing on your labors! From these facts we infer,

1st. That God makes use of all denominations of Christians in carrying on his wondrous purposes of love to this lost and ruined world. And we see the propriety of our Saviour’s saying: “Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us, is on our part.”

2d. There is no character so low, so degraded, that the grace of God cannot reach it, and change it. If so

3dly. Have not Christians been, and are they not still grossly remiss, and very unbelieving, in relation to these characters usually considered as being beyond the hope of reformation? Oh, when we know that God can do all things—when we remember our own cases and what the Lord has done for us, how can we doubt, how can we despair of any creature yet in the land of the living?—*Vis. & Tel.*

THE UNIVERSALIST BIBLE.

ANSWER UNIVERSALISM ACCORDING TO ITSELF.

See the Second Epistle of Paul the Apostle, to Timothy.

1. There was no need of my enduring all things for the elect’s sake, for they would have obtained the salvation which is in Christ Jesus with eternal glory, had I not endured all things.

2. If we be not dead with him, we shall live with him.

3. If we do not suffer, we shall reign with him.

4. If we deny him, he will own us.

5. Of these things put men in remembrance,

that they govern themselves accordingly, and enjoy peace in their wicked ways.

5. The Lord knoweth them that are his; and as all are his, he knoweth all. Hence the force of the declaration, “He knoweth them that are his,” is destroyed; and hence the passages which represent him as not knowing some, are mistakes.

6. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. Yea, and to all who do not.

7. The quick and the dead have been already judged; for they were to be judged at the appearing and kingdom of the Lord; and he appeared at the destruction of Jerusalem.—*Anti-Uni.*

THE SABBATH.

The enemies of the Christian Religion are expected to war against the Christian Sabbath, for they well understand the vital connexion by which they are bound to each other. Let the Sabbath be abolished, and the Christian Religion goes with it; and the curb and rein are at once taken off from the appetites and passions of men, and conscience is left undisturbed by any deeds of guilt, to sleep in the midst of crime. The feeble restraint which human law now imposes on human conduct would gradually wear away, until no self-governing principle would be left to the nations of Christendom above what is felt by the savage hordes of the wilderness. Remove the Sabbath, or, (which is the same thing) destroy its influence, and you remove the dread tribunal of the JUDGMENT, and turn depraved men loose upon each other, to determine their relative duties by the relative strength of their muscles. The Sabbath is looked upon as the *strong hold* of Christianity, and is assailed at this day by the allied forces of *Infidelity*, with a vehemence that indicates desperation. The enemy of this Divine Institution reasons correctly and from right premises, and of course arrives at a just conclusion. He sees that the Sabbath is now, and has always been regarded as a *sacred day* by the wise and the good, and that while it continues to be so regarded, the profaners of it must necessarily be considered as destitute of the higher virtues, and fall under the just imputation of *impiety towards God*, of which they are reminded and reproved as often as they see any one keeping the Sabbath holy to the Lord; and this accounts for their equal dislike to the Sabbath and to those who love and keep it. He sees, too, that all attacks upon the Christian Religion are vain so long as her chief citadel, the Sabbath, stands undemolished. He hence very justly concludes that so long as this hated Sabbath stands, Religion will stand too, and that those who reject both the one and the other, must feel themselves liable also to the continual stings of a guilty conscience, and to the soul-chilling fear that Religion will prove to be a reality at last, and will claim the Sabbath as the chiefest of her institutions, and lower an eternal frown upon those who have presumed to set it at naught. The destruction of the Sabbath is a *sine qua non* with the lovers of ‘the works of darkness,’ for they can never

hope to be perfectly at ease in their consciences, nor stand quite fair in the view of men, while they are every *seventh day* reminded that there is a God to serve, and that this is the day to serve him, and while they see many thousands of the virtuous and intelligent obeying the admonition, and with joyful countenances going up to the courts of the Lord, to praise him with glad hearts.

A numerous phalanx is marshalled in our own country against the existence of the Sabbath, armed with much sophistry, a good deal of cunning, sarcasm and satire, and some wit, and perfect masters of all the tricks used for catching the ignorant and unwary. They carry on their operations and manœuvres with a concert, zeal and perseverance deserving of a better cause, and that seem to indicate their hope of final success. But notwithstanding this strong and well organized opposition, *the Sabbath cause* moves steadily and sublimely onward, with accumulating strength and accelerating velocity. It has received an impetus from the hand of the God of the Sabbath, and will therefore continue to move onward, to complete and perfect triumph over all infidelity and the enemies of the Sabbath.—*West. Intell.*

From the Western Recorder.

CONVERSATION ON THE HIGHWAY.

"The expectation of the wicked shall perish."

MR. EDITOR,—I take the liberty of calling your attention to the truth of the above declaration, as set forth in a conversation of which I was a witness. The conversation took place recently, and being fresh in my memory, I shall proceed to give the substance, as nearly as possible, without pretending to follow, *verbatim*, the parties through the whole discussion. You will perceive it brings to view the expectation of the wicked on two important subjects; first, Sabbath Schools; second, the salvation of the soul. Facts prove that their expectation must perish in the former case. Reason, with equal certainty, proves that it must perish in the latter.

Traveler. Can you tell me, Sir, whether Sabbath schools are generally established and supported in your town?

Resident. I believe there is one in nearly every school district.

T. Are they well attended?

R. I believe they are.

T. Can you tell me the number of Sabbath scholars in town?

R. I cannot.

T. Can you tell me any thing of the manner of instruction?

R. No.

T. Is there much excitement on the subject?

R. There is some.

T. What do you think, Sir, about Sabbath schools?

R. I say little about them.

T. But, Sir, do you not think their tendency dangerous, and that they will ultimately do a thousand fold more hurt than good?

R. Yes, I do.

T. Why, then, do you not take a stand against them?

R. That must be done; but I think the proper time for doing it has not yet come.

T. Is it not time to resist an enemy, when he is marching through your country, making conquests at every step, and gaining strength at every movement?

R. Truly, it would seem to be time, but a favorable opportunity must be taken. In their united strength, at the present time, I see no chance for successful operation.

T. The Sabbath school cause has doubled* its strength in this county within the past year; and if you cannot withstand it now, I should think you had little prospect of ever being able successfully to oppose it.

R. The Sabbath school system is calculated, eventually, to become the engine of sectarianism; and when the friends of the system begin to fight with each other, it will be easy to overturn the whole to its foundation.

T. Notwithstanding some of our Methodist brethren have withdrawn themselves from the American Union, they go forward in support of Sabbath schools; and the interests of the cause have never been more deeply felt, or more zealously promoted, than during the present season.† But, Sir, what are your objections to Sabbath schools?

R. The principal objection, and one which I consider sufficient, is this:—They are calculated to exercise an undue influence on the minds of children: they stamp the peculiar tenets of the superintendents and teachers upon their minds, and thus produce impressions which time can never efface.

T. But, Sir, is not an intimate acquaintance with the holy scriptures greatly to be desired, as a necessary means of man's salvation?

R. I do not believe it necessary for man's salvation; for I believe the final salvation of all men is, through the mercy of God, so fixed in the immutable counsels of infinite wisdom, that it does not depend on any act of their's.

T. On what do you found this belief?

R. On reason.

T. Very well. Let us then bring your system to the light of reason, and examine it. Now, Sir, is it not a principle which universally holds good, that whatever contradicts itself must be false?

R. Yes.

T. Then, Sir, we will ascertain in what points we agree; and in the first place designate the field of argument. What are the attributes of God?

R. Infinite power, wisdom, goodness, justice, holiness, truth, and mercy.

T. Very good. But as you seem to lay peculiar stress on mercy and goodness, let us endeavor so far to define these terms, that we may perfectly understand each other in the use of them. What is mercy?

R. It is an exercise of pardon or forgiveness.

T. Then suppose a convicted felon, who is sentenced to five years' imprisonment, should be

* The recent report of the Western S. S. Union shows the number of scholars in the county to have been trebled within the year.

† "The Methodists having seceded from our Society, have so far diminished our numbers; yet we have now an aggregate of five hundred and eighty-seven schools, three thousand one hundred and ninety-four teachers, and sixteen thousand scholars, more than were reported at the last anniversary."—*Rep. W. S. S. U.*

pardoned by the Executive; would this be an act of mercy?

R. Yes.

T. But what do you understand by goodness?

R. Benevolence—a desire to promote the general welfare.

T. Would it be a trait of goodness in the magistrate, to release, indiscriminately, every criminal who should be brought before him?

R. No. But I believe God punishes all men according to their sins.

T. That is, if I understand you, every individual transgressor is punished with the full measure of justice.

R. Yes; that is what I mean.

T. But did you not say that all men were saved, through the mercy of God? Could the man, sentenced to five years imprisonment, be pardoned, after he had endured his full term of confinement? Could the debtor be forgiven a debt, after he had paid the uttermost farthing?

R. I do not like this sophistical method of reasoning.

T. There is no sophistry about it. It is but plain common sense. You see, Sir, that your system is contradictory; therefore it must be false. According to your scheme, there is no such thing in God's providence as salvation. The Apostle says, (writing to Christians,) "Christ hath redeemed us from the curse of the law." But according to your belief, this cannot be true; for you say that the full measure of justice, i. e. the curse or penalty of the law, is inflicted on every transgressor. Your system, then, which bears the ostensible name of "Universal Salvation," is, in fact, a system of universal damnation; for damnation means nothing more than the execution of the penalty of law upon the transgressor; and this, you say, is inflicted on every individual.

Here Traveller commenced a practical application of the subject, by exhorting Resident immediately to renounce his soul destroying heresy; to break off from his sins by righteousness; and by soul-humbling penitence to make his peace with God; when Resident abruptly turned from the highway, and left him.

Your's, &c.

VOX OCCIDENTE.

THE LOSS OF FRIENDS.

She goeth unto the grave to weep there.—John, xi. 31.

How natural and how touching is the description of this tender scene of sorrow. A family of children left orphans—they are pious—they live in harmony and love—they form an acquaintance with the blessed Jesus—He loves them—the brother, the stay and support and comfort of the sisters, is taken sick and dies. Mysterious Providence! He, whom the Saviour loved is dead. The sisters are sorrowing mourners. Daughters of sorrow, your friends will comfort you; your Saviour, though absent, thinks of you, and will shortly visit you. O, why did he not hasten to relieve the sufferers and prevent the death? He intends greater good—the glory of God is to be displayed. Some faithful, sympathising friend hastens forward to carry the welcome tidings that their Lord and Master was coming. When their friendly neighbors saw Mary arise to go forth, they followed her, saying, she goeth to the grave to weep there.—They well knew that the broken heart seeks oc-

casions to renew its sorrows—they see the dear departed in every object and situation around them. "This is the chamber where my parent slept"—and the sluices of grief open suddenly. "This is the chair on which my brother used to sit"—and the tears flow more copiously. "This is the last piece of needle work my sister wrought"—and the sobs of sorrow prevent the utterance of the rest. They often go to the grave to weep there. At the sight of the grave the sisters of Lazarus wept—their friends wept—Jesus wept! Behold how he loved him! 'Tis no affected grief. 'Tis the testimony of sincere regard, of undissembled friendship, of generous sympathy. Stand now in solemn and recollected silence, and meditate on the grave—on the resurrection—on Him who is the resurrection and the life. Hark! hear the voice—*Come forth!*

'Tis a profitable exercise for youth to go to the grave yard, to walk among the tombs, and converse with the dead. Here they will see that all sexes and conditions are brought down to the silent lodgings of the tomb. Now and then will they find an expression of faith in the moment of dissolution. They will learn that the sting of death has been taken away, and a victory over the grave has been experienced, even before the dying saint had fallen into his narrow limits. They will here see the end of all terrestrial things, and feel the vanity of worldly pleasures. Looking around they may behold something of the monument near them to bring thoughtfulness and conviction.—Read:

In this monumental glass,
See thy rapid moments pass:
Seize them, and prepare to die,
As on noiseless wings they fly.

Read farther the breathings of plaintive sorrow and tender affection,

Softly ye sighing zephyrs blow,
And modest violets early spring,
Roses of fairest colors grow,
And vernal showers new beauties bring,
Here let the earliest flowrets bloom,
Casting their sweetest odours round;
Ethereal beauties deck the tomb,
And consecrate the sacred ground.
Seraphs shall here their vigils keep,
The pious charge to them is given,
O'er her to watch, and guard her sleep,
Nor shall she wake 'till called to heaven.

Is your sister gone? Then prepare to follow her. Do your parents sleep in dust? Remember dust thou art, and unto dust shalt thou return. Is your mother dead, who was so dear to you as was Lazarus to the orphan sisters! Believe in him who is the resurrection and the life, and he will raise you to immortality and glory, to live with him eternally.—*Zion's Herald*

Penobscot County, Me.—During the meeting of the Conference of Churches, the following resolutions were unanimously passed. *Resolved*,—That this Conference view with sentiments of decided approbation, the efforts which have been recently made in various parts of the country to promote a better observance of the Sabbath.

Resolved,—That we pledge ourselves as a Conference and as individuals, to co-operate, by our example and our influence, with the friends of the Sabbath generally, in rescuing that sacred day from profanation.—*Chr. Mr.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 18, 1828.

Receipts by the Treasurer of the American Home Missionary Society, in the month ending Sept. 15th, \$1,273.18. In the same time, 7 missionaries were re-appointed by the Executive Committee; and 19 were appointed, who were not in commission the last year. Rensselaer and Washington counties, N. Y. have resolved to raise \$1000 each for the funds of this Society.

Donations to the American Board, from Aug. 21 to 31 inclusive, \$1,123 13, of which from Auxiliary Societies, \$239 80. From Sept. 1 to 20 inclusive, \$4,140 02, of which \$3,125 56 was from Auxiliary Societies.

AMERICAN COLONIZATION SOCIETY.

It will be absolutely impossible, (says the African Repository,) for the Board of Managers to effect the important purpose of despatching a vessel with emigrants to the Colony this Autumn, unless they shall soon be favored with more liberal contributions. Applications for a passage are almost daily received from respectable colored persons, which cannot, without increased means, be satisfactorily answered. Every Auxiliary Society, and all our friends, are then, at this time, earnestly appealed to for that aid, without which, many now waiting to embark, our own hopes, and public expectation, must be greatly disappointed.

THANKSGIVING.—Thursday, the 13th of November, is appointed, by the Governor of New Hampshire, to be observed as a day of Thanksgiving and Prayer throughout the State.

Deaf and Dumb.—At the late meeting of the Board of Commissioners for the Deaf and Dumb, &c. the following persons were designated to receive the benefit of the appropriation made for the indigent Deaf and Dumb, by the Legislature in May last, viz.

Eliza Williams of Glastenbury, Edmund Hough of Berlin, Emily Belden of Wethersfield, Mary Dunning of New-Haven, Emily Ann Cowles of Cheshire, Almira Strickland of Salem, Eldridge C. Ingham of Groton, Ephraim McEwen of Stratford, Lucius Fuller of Hampton, Charles LeBrette of Woodstock, Edward Tredway of Sharon, and Harriet Mildrum of Middletown, for the term of one year from the 22d of October; and Harriet Higley of Canton, and Hannah B. Dickerman of New-Haven, for the term of six months, commencing in May next.—*Conn. Obs.*

Ordination.—The Rev. Ichabod S. Spencer was ordained at Northampton on the 10th ult. as Colleague Pastor of the 1st Congregational Church and Society, with the Rev. Mr. Williams, who was ordained in June, 1778. Introductory Prayer by Rev. Mr. Gould of Southampton; Sermon by Rev. Dr. M'Auley of N. York; Consecrating Prayer by Rev. Dr. Woodbridge of Hadley; Charge by Rev. Mr. Williams the senior pastor; Fellowship of the Churches by Rev. Mr. Boies of South Hadley; Address to the people by Rev. Mr. Waterbury of Hatfield; Concluding Prayer by Rev. Mr. Taylor of Sunderland.

AMERICAN BIBLE HOUSE.

The new House of the American Bible Society, nearly opposite to the old one, is now completed and filled with workmen. It is about forty feet square on the ground, and four stories high above the basement. The basement story is occupied by the steam engine and machinery for driving the Power Presses, and by Standing Presses; the first story above the basement, by the eight Power Presses; the second, as a Depository for paper not printed;

the third, by nine common Printing Presses; the fourth by eleven others of the same kind; and the loft above, as a place for drying the paper after it is printed. The eight Power Presses being equal to twenty of the common kind, it follows that the whole number is equal to forty. About 400 reams of paper are printed *per week*, which, at the rate of \$3 per ream, would cost \$1,200, or more than \$60,000 a year. The whole number of men and boys employed in this department, is 43—girls, 23. Total 71.

The rooms in the old Bible House, which were formerly occupied by the printing apparatus, are now devoted chiefly to the use of the binders. Here are employed 36 men, 2 boys, and 74 girls—Total, 112.

In the offices of the Agent and Secretary, are 4 persons, including the keeper of the Depository, which added to 71 in the printing department and 112 in the bindery, make a total of *one hundred and eighty-seven persons*, actively employed in the good work of multiplying and issuing copies of the Sacred Volume.—*N. Y. Obs.*

AMERICAN TRACT HOUSE.

In this building, which is 80 feet long by 40 wide, and four stories high above the basement, there are in operation ten common presses, and four Power Presses, the latter driven by *two mules*. The whole are equal to twenty presses of the usual kind. Here are employed 29 men and boys, and 14 girls—Total, 43. The quantity of paper consumed *per week*, is about 200 reams. In the Bindery are 6 men, 1 boy, and 51 girls—Total, 58. Employed in stereotyping, 3. In the Secretary's Office, Depository, and Sales Room, 6. Total engaged in preparing and sending forth Tracts, *one hundred and ten*. Total in the Bible and Tract Houses unitedly, *TWO HUNDRED AND NINETY-SEVEN.*—*ib.*

SOUTH SEA ISLANDS.

At one of the services in aid of the London Missionary Society, in the month of May last, a Sermon was preached by the Hon. and Rev. Baptist Noel, in which he stated that 20 Islands in the South Seas had already been christianized through the labors of missionaries, and that 30,000 children were under instruction. About fifty churches have been built. One Auxiliary Society in 1825-6, gave \$1332, and another 5000 gallons of cocoanut oil. In three Islands out of 20, the number of baptisms since the mission commenced, (in 1797) is 5615. In five Islands, the number of communicants in 1825-6 was 2294. Mr. Noel remarked that baptism, in these cases, was not "lightly administered," nor were communicants "lightly received."—*ib.*

DANGER IN TIME OF REVIVAL.

The work at Brewer, Me. as we are informed from a source of high authority, was at one time well nigh stopped, by the introduction of the subject of Baptism. But the inquirers dismissed it, and the work went on. We would not attribute the bad effect to the kind of doctrine preached about baptism at such a time, but we deprecate the evil of meddling with it in any form.—*N. H. Obs.*

We lately heard a minister remark, that he believed the visits of such agents as have usually been employed by our principal benevolent societies, accomplished more for the benefit of the towns they visited, independent of the increase of their respective treasuries, than is ordinarily done by their regular pastors in the same length of time. We are hardly prepared to go this length—but such testimony from such a source is truly gratifying.—*ib.*

DR. PRICE IN BURMAH.

By the late accounts, this Missionary was usefully employed in the education of the children of several Burman noblemen. He had obtained the Bible for their use, from the English Bible Society at Calcutta. At Rangoon, there was an intelligent native governor. Amherstown was said to be in an unpromising state; but the Missionaries are at Mau-la-ming.—*Chris. Watch.*

Revivals of Religion.

REVIVAL IN A SABBATH SCHOOL.

We have before noticed the revival at Hopeville, in Otsego County, N. Y.—The following facts have been communicated by Mr. William Clark, agent of the factory, and superintendent of the Sabbath School

In October last Mr. Clark took his residence at Hopeville, where he found a well organized Sabbath School, comprising about forty-five scholars, and six teachers, only three of whom were professors of religion. On the 3d Sabbath evening in October, a regular prayer meeting was commenced. In the course of four weeks, the numbers were increased to *seventy* scholars and *ten* teachers. Saturday evening, November 24th, a public meeting was appointed to be held, and all the youth who did not belong to the Sabbath school were invited to attend. About twenty attended. The evening was spent in unfolding the object of Sabbath schools, and in giving religious counsel to the young, one of whom was made deeply sensible of her sins. At the close of the meeting, all who were present gave in their names to be added to the school, and the next day presented a scene of unusual interest. Several of the scholars while studying their lessons, were led to inquire what they should do to be saved. The Sabbath following, Dec. 2, the school consisted of *one hundred and twenty-five* scholars and *sixteen* teachers. This was a solemn day.—The word of God was made quick and powerful to both teachers and scholars. At the prayer meeting in the evening, a man from 40 to 50 years of age, arose and acknowledged a hope in Christ. This was the first fruit of the revival. The next morning, while three of the scholars were conversing together upon the interests of their souls, they were joined by others, till in the course of the day, every member of the school, who had arrived at years of understanding, was in tears. In the evening a meeting was held for prayer and inquiry. Almost every inhabitant of the place was present: some weeping, others wondering at these strange events. About thirty were found to be oppressed with their sins, and seriously concerned for their souls. Meetings were now held every evening. Converts began to multiply; and the school increased its number to *one hundred and sixty* scholars; sixty of whom were over 16 years of age, and thirty over 20. The revival continued during the winter and spring, till it numbered from sixty to seventy converts; *fifty* of whom were members of the Sabbath school, and *fourteen* of whom were among the twenty who attended the meeting of Nov. 24th.

The converts have united with different churches, but still continue their attendance upon the school,

From the Western Luminary.

REVIVAL IN TENNESSEE.

Extract of a letter from the Rev. John W. Hall, to the Rev. N. H. Hall, dated Murfreesborough, Aug. 8, 1828.

"I have now some good news to tell you—news such as I know it rejoices your heart to hear—news such as it rejoices all Zion's friends to hear—and if we may credit the Divine Testimony—news such as the Angels in Heaven love to hear and tell. It is concerning the commencement of, I think, a precious revival of religion in Tennessee. Expect not to hear of hundreds converted as in Cincinnati, or in many parts of Kentucky. But in Gallatin, (Ten.) a place which until within the last year has been, if not remarkable for its wickedness, at least proverbial for its indifference and apathy on the subject of religion; in that place, a precious revival has apparently com-

menced. During Dr. Blackburn's visit in our State, he and I held a 4 days' meeting there. Somewhere between 20 and 30 professed religion; and more than that number occupied the anxious seats; besides a vast number more, who gave no public token of their anxiety, were evidently much concerned.

REVIVAL AT GALLIOPOLIS, OHIO.

We are informed, that, at a sacramental meeting in the Presbyterian Church in that place, on Sabbath before last, forty persons were added to the church.

From the Pandect.

MONTGOMERY, August 28th, 1828.

Rev. and Dear Brother,

I should have given you an account of the Lord's late extraordinary work of grace among the people of my charge, before this time. The public should have known it, but the pressure of ministerial duties have not heretofore afforded me time to write.—This will not appear so strange when you recollect that my pastoral labors are divided among three congregations, and in addition to this, my calls to labor out of the bounds of my own particular charge, have been numerous. I now embrace a few spare minutes, to give you the outlines only, of this great and glorious work of God among us.

About two weeks before the commencement at Reading, on the third Sabbath in July last, a spirit of prayer appeared to prevail among my people especially in Hopewell congregation. Various circumstances were instrumental in producing this christian spirit, and God in a very remarkable manner has granted our petitions. We had prayer meetings almost every evening, the main object of which was to pray for a revival of religion. Our meetings were usually solemn. God was with us. At the commencement in Reading, twenty one persons from Hopewell congregation, set down for the first time to commemorate their Saviour's dying love.

On the next Sabbath (the last in July,) we administered the sacrament of the Lord's supper in Montgomery, when thirty-seven more, in addition to the twenty-one at Reading, came forward, making in all, fifty seven. The seats prepared for the anxious, and those who were enquiring what they should do to be saved, were crowded. Several have given evidence, since the communion, that they have obtained a good hope through grace, and have attached themselves to the church. The good work is still going on, and we believe will continue to spread joy and peace among us.

Last Sabbath, we administered the emblems of the Lord's body and blood, to another of my charges, (Bethel Church, Miami Presbytery,) and fifty-one communed with us for the first time. On Monday, several more professed faith in the Redeemer, and were added to this Church. We have reason to believe, that this gracious work is advancing rapidly in this congregation. In the bounds of my charges, one hundred and thirty-four have been added to the Presbyterian Church within the space of five or six weeks. The Holy Spirit is striving with many more at this time, and we believe, will soon enable them to accept of the offers of mercy and pardon, through Jesus Christ. Give all the glory to God, Dear Brother, it is due to him alone. He has done great things for us, whereof we are glad. Pray that he may soon do still greater.

Through all this blessed work the doctrines of grace, as held by the Presbyterian Church, have been plainly preached, and no others. Perhaps you never saw better order in our church than has been maintained thus far, though the people have assembled in such crowds, that we have had to leave our meeting houses sometimes, and to preach to them

under the trees of the forest. While God is with us, we do not fear error nor disorder. The spirit of the Lord seems to influence more or less, every heart. While the tears of gratitude and joy, fills the eyes of the old, as well as the young professors, and the anxious and enquiring persons, are often seen weeping in silence, a respectful and solemn attention is given by almost every spectator. Such are the characteristics of our audience.

The converts consist of male and female, young and old, the indigent and more affluent, and of every rank of society among us, for there is no respect of persons with God. Our Bible classes are multiplying and increasing. We soon expect to remember our Saviour in the ordinance of the Supper in my third charge, (Somerset) and we have some reason to hope that God will visit us there also. Pray for us. Peace be to you.

L. G. GAINES.

Rev. Dr. Wilson.

The Rev. Messrs Gallagher and Ross, who are mentioned with so much commendation in the account of the Reformation at Cincinnati, are together with the Rev. Mr. Nelson, editors of the Calvinistic Magazine, published at Rogersville, Tenn. in monthly numbers. Their preaching, (if this work affords us a correct specimen) is an artless exhibition of the whole truth—of all the distinguishing doctrines of the gospel, as held by the Presbyterian church, together with affectionate appeals to the consciences of their hearers. And such preaching as this, will always be accompanied “with the demonstration of the spirit and of power.” Such was the preaching of Luther and Calvin, and Melancthon. Such was the preaching of the Scotch Reformer, whose prayers alarmed a bigotted monarch more than an opposing host in battle array. And such is the preaching, which, in this day, is accompanied with those powerful revivals of religion, with which many portions of the church have been blessed. If the doctrines of our Church be true, it does not become Ministers of the Gospel to “confer with flesh and blood,” but faithfully to exhibit the whole council of God, whether men will hear or whether they will forbear. And may it not be a principle hindrance to the divine blessing, that truths which are most sacredly believed, and which are considered exceedingly precious, are withheld from the people, because it is supposed they will not bear them? In every one of our churches, where there has been any thing like a special attention to religion, these hatred doctrines have been fully and clearly exhibited. God has owned his truth, as he always will, and made it effectual to the salvation of souls.

Charleston Obs.

Missionary Intelligence.

AMERICAN BOARD OF FOREIGN MISSIONS.

In our last we noticed the anniversary meeting of the American Board at Philadelphia. The following additional proceedings and statements we select from the Philadelphian.

OFFICERS ELECTED FOR THE ENSUING YEAR.

John Cotton Smith, LL. D., *President*.

St'n. Van Rensselaer, LL. D., *Vice President*.

Rev. Calvin Chapin, D. D., *Recording Secretary*.

Prudential Committee.

Hon. William Reed; Rev. Leonard Woods, D. D.; Jeremiah Evarts, Esq.; Samuel Hubbard, LL. D.; Rev. Warren Fay, D. D.; Rev. B. B. Wisner, D. D.

Jeremiah Evarts, Esq., *Corresponding Sec'y*.

Rev. Rufus Anderson, and Mr. David Greene, *Assistant Secretaries*.

Henry Hill, Esq., *Treasurer*.

William Ropes, Esq., *Auditor*.

The next meeting of the Board was appointed to be held in the city of Albany, N. Y. on Wednesday the 7th of October 1829, at 10 o'clock, A. M.; and Archibald Alexander, D. D. of Princeton, N. J. was appointed first preacher and Leonard Woods, D. D. of Andover, Mass. second preacher. The members of the Board residing in Albany were desired to make provision for the meeting.

The Presidents of such auxiliaries of the Board as pay into the treasury the average annual sum of \$1000, are hereafter to be *ex officio*, honorary members of the Board, with the privilege of holding a seat at its annual meeting, and uniting in its deliberations.

The Prudential Committee, in pursuance of instructions given at the last annual meeting, having reported sundry resolutions on the subject of establishing a fund for the support of infirm, decayed, or superannuated missionaries, &c. the following resolutions were adopted, viz.

Resolved, That it is the duty of this Board to provide for the support of superannuated and infirm missionaries, widows and children of missionaries, in such manner as shall best comport with the missionary character; it being always understood that all persons who are supported by missionary funds, are bound to do all in their power to promote the cause in which they are engaged, while employed in missionary service; and when provisionally thrown out of that service, they are bound to do what they can to support themselves.

Resolved, That a fund be instituted, for the support of the various descriptions of persons mentioned in the preceding resolution, to be composed of such legacies and donations, as shall be given to that specific object.

Resolved, That measures be promptly taken by the Prudential Committee, to bring the subject before the public, in such manner, as may appear best calculated to secure for it, the attention which its importance demands, and awaken the Christian sympathy of the friends of missions, in behalf of the interesting objects of the contemplated charity.

Resolved, That the Prudential Committee be requested to report at the next annual meeting, a plan, according to which, allowances shall be made to individuals, whether adults or children, who are removed from the field of missionary labor, with the approbation of the Committee, and whose circumstances are such as make them dependent on the Board for support.

We pass over other matters of minor concern, to present to our readers the subjoined rapid sketch of the principal matters contained in the annual report. Many of the facts and incidents, mentioned or alluded to, have appeared on the pages of the Missionary Herald; but their repetition is essential to our view of the operations and advances of this noble association, against the rulers of the darkness of this world. Besides, many of our readers, perhaps, may know little of the things which are coming to pass in these days, indicative of the rapid approach of Him, whose right it is to reign, to put all things under his feet; and the most well informed need to have their pure minds stirred up by way of remembrance.

BOMBAY.—The American mission at this place appears to be in high esteem with the English population; and public opinion is rising in various places in favor of instructing and evangelizing the natives. Much harmony prevails between the London Missionary Society, the Church Missionary Society, the Scottish Society, and the American Missionaries, in their efforts to benefit the people of the East. At their joint meeting in December last, favorable events in different places were reported, and among them the conversion of five individuals. The number of hearers on the Sabbath at the Mission chapel was on the increase. A second edition of the New Testament has been commenced; and is probably, now finished, and in the hands of the people. The press is also engaged in furnishing school books, religious tracts, and portions of the Scriptures, according to the exigencies of the mission. In December 1826 there were 24 free schools under the care of the mission, containing 1499 boys and 86 girls; also 10 other schools exclusively for females, containing 380.

Ceylon.—This mission has five stations, viz.: *Tillapilly, Batticotta, Oodooville, Panditeripo and Manepy.* At *Tillapilly*, the disposition to attend public worship, and also the earnestness of the native converts are on the increase; ten or twelve have also been added to their number. At *Batticotta*, the Mission Seminary gives large promise of usefulness; the number of students is 67, is divided into 4 classes, and pursuing a regular and liberal course of study. At *Oodooville*, the Rev. Mr. Winslow, besides his regular missionary duties, directs the studies of fourteen pious native youths, who are pursuing a regular theological course. At *Panditeripo*, the native free schools, under the care of Dr. Scudder, are in a very prosperous state, and the Gospel is attended with Divine influences. At *Manepy* is a boarding school for girls under the care of Mr. Spalding. About 20 native converts are reported since last year, and others serious. The whole number of hopeful converts, as the fruits of this mission, is 120; of these 100 remain alive and in good standing. Attendance on public worship is increasing. The number of free schools at the several stations, is 93; (13 for girls, 34 for boys, and 46 mixed)—containing 3330 boys and 942 girls. Total 4322. At the beginning of 1827 the number was smaller, and the average number of the year was 3,800.

WESTERN ASIA.—At *Malta* no change of importance has taken place. The mission press is still in motion. The number of books and tracts, printed before 1st of November last, was 106; of which 62 were in Modern Greek, 43 in Italian, and 1 in Græco-Turkish. Some of the tracts had passed to second and third editions, large quantities of which have been sent to Greece and the Levant. Besides the American mission press, two others belonging to the Church Missionary Society, and the London Missionary Society, are engaged in the publication of useful works.

BEYROOT.—The report embraces the period, between March 13th, 1827, and Feb. 15th, 1828. The truth is represented as taking hold on the consciences of men with extraordinary power, revealing the opposition of the wicked in the most fearful light. Long and interesting details, exhibiting the enmity of the ungodly against the Gospel and its heralds, are given, which cannot be con-

densed for our brief sketch, without losing their interest. Bishops, Patriarchs, &c. seem to take counsel together against the Lord and his anointed; but there is an appointed time to them on the earth, when they shall cease to rage, and (without repentance) shall be broken in pieces like a potter's vessel. At the last dates Asaad Esh Shidiak remained in prison, although he was allowed the comforts of a good room and wholesome food. They "know not what a range his spirit takes." In June last, Messrs. Bird and Goodell came to Malta, to escape the dangers of the war; and the schools have all been abandoned. Several articles have been prepared for the press, such as the four gospels, and some sermons, tracts, &c. by Mr. Goodell, Carabet, and Wortabet, which wait for the arrival of Turkish Armenian types. Affectionate mention is made of Girgis, the Abyssinian, with whose name and piety, our readers are familiar. Asaad Jacob has withdrawn from the missionaries, and indulges in hard speeches against them.

THE LEVANT.—The remainder of the report under this head, recites the events and incidents of the Rev. Mr. Gridley's journey from Smyrna to Kaisarea; where by an imprudent effort and exposure in climbing Mount Argeus, he fell on the very threshold of his missionary labors; to sleep till the heavens be no more. It also details the labors and progress of Mr. Brewer, from Constantinople through various places, until his arrival in the United States; and mentions the departure of Mr. King for Greece, under the auspices of a Ladies' Association in the city of New-York, to aid in the distribution of American bounty, and engage in evangelical labors there.

SANDWICH ISLANDS.—The progress of this interesting mission is represented to be "steady and encouraging," although the opposition of visitors and resident foreigners was increasing. At *Honoruru*, almost all the highest chiefs, and those who have the principal influence, are exemplary in their lives and decided friends of the mission. At a general convention last autumn, laws against murder, theft, and adultery, were unanimously adopted; and the enacting of other laws against flagrant immoralities is contemplated—all in the face of the most violent opposition. The corrupting influence of the mass of sea-faring visitors continue; still the floods of ungodliness cannot quench the fire upon their altars. The cause of truth is gaining ground although the schools and place of public worship are not so well attended. The number of worshippers on the Sabbath is about 2000, and some admissions to the church are recorded.—The press at the last date, was engaged in striking off a new edition of hymns, a small tract containing the new laws, and the gospel of Luke. At *Waimea* in the island of Tanaï, the governor, Kaikioeva, was faithful in resisting the wickedness of foreigners, and promoting the improvement of the people. At *Lahaina* the schools are flourishing,—and the eagerness for books is great.—The mission had been much disturbed by Capt. Clark, of the ship *John Palmer*, in the month of October last, who resisted the Governor, Hoapiri, in his efforts to maintain the laws of the island in regard to certain females who had gone on board of his ship. Capt. C. proceeded so far as to fire on the town, and maintained his ground by the

thunder of his cannon. At *Kairua*, according to advices from the Missionaries under date of October 10, last, the year preceeding had been one of uninterrupted prosperity, in the preaching of the gospel, the multiplication and increase of the schools, the improvement of the scholars and the work of translating the Scriptures. Between 2 and 3000 attend public worship on the Sabbath and in the district of *Kohala* 5000 attended morning and evening service. About 6000 scholars attend the schools. At *Waieka*, about 1000 attend public worship on the Sabbath in a very orderly manner. At *Kaavaroa*, christianity has obtained so firm a hold on the hearts of the people, that it is no longer necessary to say, "let him that stole, steal no more." In an open shed by night and by day, valuable goods are left unguarded, among a community, which before the introduction of Christianity, were universally thieves. Public worship on the Sabbath is attended, generally, by about two thousand. The three first gospels have been translated and sent to this country to be printed; and *Luke* is probably completed. More than one million of pages of tracts and school books have been worked off by the mission press since Mr. Loomis left the island. The remainder of the Report under this head is occupied by details concerning the assaults of foreign vessels, especially that of lieutenant Percival. Since the rising of the court of inquiry, touching the conduct of this officer, no intelligence has been received from the navy department.

CHEROKEES. The Missionary labors of the Board among the Cherokees, commenced more than eleven years ago. At *Brainerd*, the state of religious feeling is at times encouraging; and of late, more than ordinary seriousness is observable. The schools are in a good state. At *Carmel* there is a great increase of knowledge. The number of church members in good standing, is 31. They employ at their own expense, a missionary agent to visit the dark places of the nation, to carry portions of the scripture, hymn-books, &c. in manuscript; and to teach from house to house, where the people have never heard the gospel. At *Creek path* the number of scholars is 31; church members 17, fruits of the mission. At *Hightower* the number of scholars is 12; 6 of whom are supported by a native convert. At *Willstown*, the number of scholars is 13. The church is in a pretty good state, and the congregation more regular in their attendance. At *Haweis*, 6 have been added to the Church: there is a gradual increase of religious influence; yet intemperance and general dissoluteness prevail among a great portion of the people. At *Candy's creek*, 10 converts added to the church are reported, and 4 more are proposed for admission. Much religious attention has prevailed during the last summer; some changes of character appear. The school has 30 scholars; and the effects of instruction are evident. At *New Echota*, there is a mission family; and much is expected from the press lately established there. In conclusion it is to be remarked, that the sum of all the ascertained blessings attending this mission is great. In some places, nearly all the adult population can read their own language; great improvements in families; knowledge is much increased; more than 500 children have attended the schools within the last 10 years—200 have attended during the past year; 100 of

whom have been residents with and under the immediate care and influence of the mission families. There are 120 communicants, besides some hopeful converts not yet admitted. There are also pious interpreters at several of the stations.

CHICKASAWS. At *Monroe*, a church was formed in 1823, which now consists of 59 members; of whom 8 are natives, 6 whites, and 45 blacks. The eagerness for the word of life and the exercises of the house of God, are so great, that some blacks will go ten miles to attend an evening meeting, and return by torch light, the same night, through foot-paths full of mud and water. At *Tokshish*, the school is yet small. Concerning many of the inhabitants, the missionary, Mr. Holmes, writes, "I have never seen a people so hungry for the bread of life." At *Martyn*, the preaching of the word is attended with a blessing; 5 conversions are reported, and the seriousness of the people is increasing. At *Caney creek* is a school. This mission has been a great blessing already to the natives; and is full of promise for the future.

THE CHOCTAWS. *Elliot*. 49 native pupils are reported as attending the schools at this station; whose proficiency has been quite respectable. 21 of them can write English compositions. Others have made some advances in the study of English grammar and geography. 185 children have been admitted to the schools, since their commencement. The Sabbath Schools are also very prosperous. Considerable improvement has been made in the cultivation of farms and the manner of living; but whiskey is the great impediment to civilization. At *Mayhew*, the school and evangelical instruction continue as heretofore. Successful efforts have been made by the reigning chief to prevent intemperance. In 1825 there were 10 murders in the district in consequence of intoxication; but, since the present chief has been in power, only one death by drunkenness has occurred, and that was a case of accidental drowning. At *Emmaus* no material change has taken place; the school is small. At *Mr. Juzon's*, the school is small. At *Goshen*, the influence of the mission is felt by the natives; and perceived in the improvement of their farms, clothing and general manners, and also in the decrease of intoxication and murder. At *Aikhunnah*, Mr. Byington preaches in English and Choctaw. Two native youths from *Mayhew*, the one a blacksmith, the other a carpenter, have settled at this place. The people are making some advances in civilization and industry. At *Gibeon* (late Col. Folsom's) the school is without a teacher. Mr. Byington is expected to remove to this vacant station. At *Hebron* (near Robert Folsom's) is a small school, taught, at present, in the Choctaw language. The people are desirous of getting agricultural implements, household furniture, &c. and shew a disposition to inquire on the subject of religion.

CHEROKEES OF ARKANSAS. At *Dwight*, the church has received 16 new members, 11 of whom were received on profession of their faith. They appear well, and give proof of growth in knowledge and grace. Messrs. Finney and Washburn preach stately at seven different stations, at the earnest desire of the people. The anxiety in all parts of the nation, to hear the gospel, is greatly increased. In the schools about 60 scholars attend unsolicited. At *Mulberry* the Indians have erected comfortable buildings, at their own ex-

pense, for the mission, and a school has been opened at their request. More than thirty attend and make good progress.

OSAGES OF THE NEOSHO. At *Union*, the school contains 65 members, at the expense of the mission; 20 of whom read in the Testament. No satisfactory evidence of piety exists among the Osages; great indifference and even levity prevails in view of divine truth. At *Hopefield*, a gradual advance in civilization and a disposition to cultivate the earth is perceived. They also manifest increasing desire for the education of their children; and, for that purpose, send them steadily to the school at *Union*. At *Neosho* there is neither church nor school. No interest is manifested in the instructions of the gospel, and no improvement in the morals or domestic habits of the people. At *Harmony*, the school consists of 39 children at present,—57 have left it since its commencement. The scholars have good minds, and make some proficiency in their studies.—There does not appear, however, to be much ground gained on this territory of the great adversary of souls; theft, lying, gambling, polygamy, &c. seem to be almost universally prevalent, and they disregard and even ridicule all religious considerations.

EXTRA MEETING OF THE BOARD.

On Friday evening the Board met in the First Presbyterian church, where very solemn and interesting services were attended.

The Rev. Dr. Porter, of Catskill, N. Y. offered the introductory prayer. Extracts from the Annual Report were next read by the Corresponding Secretary. These extracts related principally to the missions in Ceylon and at the Sandwich Islands, and were designed to show the happy results of introducing Christian education among the heathen. A few paragraphs from the conclusion were also read, with the design of pressing home the duty of engaging earnestly and unitedly in sending the gospel abroad. The Rev. Dr. Alexander then addressed the assembly on the necessity of immediate exertion in promoting this great work. He was followed by Mr. Brewer, recently from Constantinople and Greece, who stated facts in regard to the Jews, Turks, and Greeks, in the countries which he had visited. The closing address was made by the Rev. Dr. Beecher, who presented, in a novel and very forcible manner, the advances made, during the last thirty years, in communicating divine truth, and bringing it to bear upon the minds of men of all classes, but especially upon the poor and ignorant in Christian lands, and upon multitudes of the heathen.

A collection was taken, in aid of the missions under the care of the Board, amounting to about \$150.

The closing prayer was offered by the Rev. Dr. Green.

The assembly was large and deeply interested in the facts disclosed, and in the animated and eloquent appeals to their hearts and consciences. The prayers were remarkably appropriate, fervent and impressive.

Gentlemen were invited to remain, after the blessing was pronounced, and subscriptions were made on the spot, amounting to above \$2,000. Three individuals subscribed \$500 each.

MISSION TO THE MEDITERRANEAN.

Mr. Temple, who for several years has superintended the printing establishment at Malta, arrived in Boston, with his two children, on the 20th ult., after a passage of fifty two days. He has returned to this country in compliance with the request of the Prudential Committee, and it is expected he will be able to promote the cause by spending some time in visiting the Auxiliary Societies and churches, with which the Board is connected.

About two months before Mr. Temple embarked, Messrs. Goodell and Bird and their families, and Mr. Smith, arrived at Malta, together with the two Armenians, Carabet and Wortabet, and their wives. They had been obliged, by the political state of the country, to leave Syria for a season, expecting to resume the station, as soon as quiet was so far restored as to ensure them a proper degree of security. Mr. Abbott, the English consul, under whose protection they had lived at Beyroot, took down his flag and left the place, with his family, before their departure.—A more particular account of these occurrences may be expected in the next number. We only add, that the missionaries see, in the present agitations around the Mediterranean, no reason for discouragements, though their plans are, for the present, in some measure interrupted. They will remain at Malta, till Providence shall make it evident to what part of the Mediterranean they ought next to direct their special exertions.—*Miss. Her.*

Necessity of constantly increasing Funds for the Prosecution of Missions.—The last Report of the Church Missionary Soc. remarks very justly, that the very formation of a Mission contemplates its gradual extension; and that extension involves a progressive augmentation of unavoidable expenses, in the multiplication of missionaries and other teachers—the extension of schools—the erection of buildings—the accession of converts, &c. Nor will this state of things cease in a Mission, till those converts grow to such numbers, and are advanced to such maturity of character, as to provide from among themselves for the support of the Christian ministry, &c.—The Christian public ought to bear these things in mind. They have undertaken a work that will for a long time demand an increase of funds and of men, exactly in proportion to its success. They must not think of maintaining existing missions only, and those in their present state. That would be not to expect success. The very prayer for success, if thoughtful and enlightened, involves a willingness to do more for the cause, either by personal exertions or pecuniary sacrifice, as Providence may seem to direct.—*Vt. Chron.*

WHAT IS NOW GOING ON!!!

Who, indeed, can witness what is now going on in the religious world, and not be excited to effort? When we reflect, that, forty years ago, although *Paganism* reigned over three-fourths of the families of the earth, scarcely a single Bible was seen, or the voice of a single Protestant Missionary was heard, in all her wide domain; and that now, there are more than two thousand Missionaries and Assistants scattered over this vast territory, constantly employed in preaching and teaching

from the Book of Life, that these schools contain 170,000 pupils; and that already 300,000 of their hearers have renounced idolatry, of whom 25,000 have become members of Christian churches:—When we consider that *Religious Tracts* were scarcely heard of thirty years ago; and that now, two Associations in Britain and America have sent one hundred and twenty millions of these little messengers into all parts of the world, while every year adds fifteen millions to the number: when we reflect, that, twenty years ago, only one in six young men in our colleges were preparing for the Ministry; and that now, through the influence of the Holy Spirit on the Churches, and the divine blessing on *Education Societies*, the proportion is one in three:—when we consider, that only fifteen years since, *Sabbath Schools* were scarcely known in this country; and that now, one Society has under its care 260,000 children:—when we reflect, that only four years ago a few Christians in Monroe county, N. Y. resolved to supply every family in that district with a *Bible*; and that since that time a similar resolution has been adopted in districts embracing more than half of the population of the United States, in many of which the work is already done:—when we consider that although *Intemperance* rages to such an extent in the United States, that more than 50,000,000 gallons of ardent spirits are consumed annually, a Society has nevertheless been formed, within two years, on such principles, and backed by such a tide of public opinion and prudent zeal, that it has already given a serious check to the progress of this evil in some parts of our land:—when we consider, that although the *Sabbath* is profaned by the travelling of stages through all our principal towns, and by the passages of steam-boats, canal-boats, and other conveyances, along the lines of our most flourishing villages, a band of devoted men have, within one year, resolved, in the spirit of Nehemiah, to build again the broken wall, and restore the fallen glory:—when we consider these things, we ask again, who that calls himself a Christian, will not join with his whole heart in the glorious enterprise of delivering the world from the thralldom of sin and Satan? and who that has faith but as a grain of mustard seed, does not see in the movements to which we have adverted, the approach of that day predicted in Holy Writ, when “the desert shall rejoice and blossom as the rose,” when “the mountain of the Lord’s house shall be established on the top of the mountains, and all the nations shall flow into it,” when “the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever”?—*Chris. Almanac.*

ANDOVER INSTITUTION.

We observe by several papers, both near and at a distance, that a clamor is raised against the Board of Visitors at Andover, because their proceedings in the case of Dr. Murdock are not public. It is sufficient to say in their vindication, that public proceedings by the Boards of Academic Bodies, would be a thing unprecedented in our country. It is their invariable practice to manage all the internal concerns of their several institutions, whether relating to officers or students, in private, without placing themselves before the public view. Cases occur to mind, in which an officer at Dartmouth College, and another at Harvard University, have been removed from office, where the

proceedings were in private; but we believe the several Boards did not meet with any censure on that account.—*Bos. Rec.*

A NEW PLAN.

A *tavern keeper* of Orleans county, Vermont, has requested all the *tavern keepers* in that county, to meet at Irasburgh on the 27th inst. to take into consideration the subject of retailing ardent spirits. He has addressed them in a very argumentative manner to convince them, that while other classes of the community are doing so much to promote temperance, they ought to do something. We are sure that no conscientious man among them can refuse attention to his request. The proposition is a noble one.—*Hamp. Gaz.*

Diminution of sales.—In one of the most respectable Grocery Stores in this town, the sales of ardent spirits, during the nine months ending with July 1827, amounted to 40,769 gallons. During the same period ending with July 1828, the sales were 26,139, showing a diminution of 14,630. Notwithstanding the falling off in this single article, the gross amount of sales, in the same store, has considerably increased.—*Portland Mirror.*

AN IMPORTANT FACT.

A proprietor in one of the forwarding lines on the canal, has just assured us that their line has not brought more than one-fifth of the quantity of ardent spirits the present, as in previous seasons, in proportion to the quantity of other articles of merchandize. What has produced this diminution in the quantity of this article? Have cold water societies? “He that runs may read.” The spirit of reform is abroad; its effects are seen.—*Roch. Obs.*

Obituary.

DIED,—In this city, on the 29th ult. Miss Nancy Munson, aged 70 years. The religion which she professed, and the patience and resignation which she manifested during a long and distressing confinement, have left her friends the hope and consolation that their loss is her gain.—*Blessed are the dead who die in the Lord.*

At Middletown, Capt. Lemuel Bourne, aged 32; Mrs. Mary B. Griswold, aged 45; Mr. George Briggs, of St. Croix, aged 66.

At Hartford, Mr. James Ensign, aged 74; Mr. Henry Wright, aged 25, formerly of Northampton, Mass.

At Saybrook, Mrs. Janett Hayden, aged 21, wife of Mr. Richard A. Hayden; Mr. James Tooker, aged 46.

At Meriden, Mr. Marcus C. Mattoon, aged 28.

At Guilford, Capt. James Vail, aged 45.

At North-Haven, Mrs. Sybil Tuttle, relict of the late Mr. Jonathan Tuttle, aged 64.

At Granby, Oswego co. N. Y. on the 30th ult. Maj. Oliver Clark, late of Orange, Ct.; and on the 7th, his wife, Mrs. Betsey Clark.

At Stonington, Mrs. Eliza R. Palmer; Mrs. Hannah Pendleton; Mrs. Eliza Ann Williams.

At Fairfield, suddenly, Mr. Jeremiah Jennings, aged 89.

At Litchfield, Miss Frances B. Deming, daughter of Stephen Deming, Esq. in the 15th year of her age.

At Norwalk, widow Polly Hoyt, aged 75; Mrs. Esther Church, aged 60.

At Hamden, on the 28th ult. an infant child of Mr. Alfred Bassett.

At Ellington on the 21st ult. Mrs. Roxana Belknap, wife of Mr. Francis B., aged 71.

Poetry.

WHAT IS TRUTH?—John xviii. 38.

BY JOSHUA MARSDEN.

I ASK'D old time and the spheres,
To answer this question so high;
Days, months, and the swift rolling years;
But neither gave any reply.
I stood on a steep precipice,
And call'd to the surges below,
If ocean could answer me this?
Its hoarse billows murmured—No!

Creation I ventur'd to sound,
Streams, groves, valleys, meadows, and flowers;
But mute was the landscape around,
'Twas silence in gardens and bowers.
Of seasons adorning the year,
Young Spring—Summer's roseate flush,
I ask'd, and they lent me an ear;
But all was as mute as a rush.

Yon sun in his chariot of gold,
Fair Luna, that angel of night,
Those folio volumes so old,
I read, but they gave me no light;
I look'd to the blue vaulted sky,
Which sages are wont to explain,
And each constellation on high;—
But sought for solution in vain.

Astronomy bade me draw near,
The signs to decypher and read;
But planets, though brilliant and clear,
Were dark on this subject indeed:
And dark was astrology too,
The fam'd hieroglyphical lore;
Though Merlin had lent me his clue,
It left me as dark as before.

Whom fame in her temple enroll'd,
The masters of magic and song;
I sought to the sages of old,
But silent was every tongue;
In wilderness mazes they stray'd,
On seas of uncertainty toss'd;
Philosophy lent them her aid,
But Truth was in Paradise lost.

I went to the Delphian shrine,
And next to Dodona's fair fane;
The priestess she could not define,
The oracle answered in vain.
At length I resort to the schools,
Where science flows racy and clear,
But say, were they wise men or fools?
"The knowledge of Truth was not here."

Some bade me of reason to inquire
Who dwells in the temple of mind;
I went to the white-headed sire,
But found him decrepit and blind.
I ask'd him to lend me a clue,
He look'd, but was silent and glum,
And taught me this lesson so true,
That unbaptized Reason is dumb.

Thus science, philosophy, art,
Wit, reason, and nature, were mute;
They could not an answer impart,
Or settle the point in dispute.
So restless, dissatisfied, vex'd,
With the pains I had taken forsooth,
I went to my Bible the next,
And Jesus said, "I AM THE TRUTH."

ANECDOTE OF WASHINGTON.

In the town of ———, in Connecticut, where the roads were extremely rough, Washington was overtaken by night on Saturday, not being able to reach the village where he designed to rest on the Sabbath. Next morning about sunrise his coach was harnessed, and he was proceeding forward to an inn, near the place of worship which he proposed to attend. A plain man, who was an informing officer, came from a cottage and inquired of the coachman whether there was any urgent reasons for his travelling on the Lord's day. The General, instead of representing this as an impertinent rudeness, ordered the coachman to stop, and with great civility explained the circumstances to the officer, commending him for his fidelity, and assured him that nothing was farther from his intention than to treat with disrespect the laws and usages of Connecticut relative to the Sabbath, which met with his most cordial approbation.

To pretend justification by the works of the law, is as unreasonable, as for a man to produce in court the bond which obliges him to his creditor, as a testimony that he owes him nothing.

The winds and thunder set forth God's power; the firmness of the rocks, and the incorruptibility of the heavens, are an obscure representation of his unchangeableness; but holiness is the most orient pearl in the crown of heaven, and only shines in reasonable creatures.—*Evan. Mag.*

Clear and round dealing is the honor of man's nature; hate nothing but what is dishonest, fear nothing but what is ignoble, and love nothing but what is just and honorable.

Ordained at North-Branford, Oct. 15, Messrs. *Judson A. Root, Chester Birge, Sanford Lawton, and Stephen Topliff*, the first as Pastor of the Congregational Church in that place; the others as Evangelists.—Introductory Prayer by Rev. A. Dutton of Guilford; Sermon, from Ephes. 4, 11, 12, by Rev. S. Merwin of New-Haven; Consecrating Prayer by Rev. D. Smith of Durham; Charge by Rev. M. Noyes of Northford; Right-hand of Fellowship by Rev. J. Whiting of Cheshire, and Concluding Prayer by the Rev. T. P. Gillett of Branford.

Letters received at the Office of the Religious Intelligencer during the week ending Oct. 15th, 1828.

Sheldon G. Baker; Asabel Dunning; Isaac Platt; John Slater; N. Bryant; Rev. James W. Moore; Wm. Manning; Jonathan Simons; Jeremiah Bogardus; Ashbel Waller.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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